



Miraculous Wonders of
Faruq-e-A'zam
رضی اللہ تعالیٰ عنہ

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كراماتِ فاروقِ اعظم

Karamāt Faruq-e-A'zam

MIRACULOUS WONDERS OF

FARUQ-E-A'ZAM رَضِيَ اللهُ تَعَالَى عَنْهُ

This booklet was written by Shaykh-e-Ṭarīqat Amīr-e-Ahl-e-Sunnat, the founder of Dawat-e-Islami 'Allāmah Maulānā Abu Bilal Muhammad Ilyas Attar Qadiri Razavi رَضِيَ اللهُ تَعَالَى عَنْهُ in Urdu. The **Translation Majlis** has translated this booklet into English. If you find any mistake in the translation or composing, please inform the Translation Majlis on the following postal or email address with the intention of earning reward [Ṣawāb].

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Transliteration Chart

ء	A/a	ڑ	Ř/ř	ل	L/l
ا	A/a	ز	Z/z	م	M/m
ب	B/b	ژ	X/x	ن	N/n
پ	P/p	س	S/s	و	V/v,
ت	T/t	ش	Sh/sh		W/w
ٹ	Ṭ/ṭ	ص	Ṣ/ṣ	ه / ه / ة	Ĥ/ĥ
ث	Ṣ/ṣ	ض	Ḍ/ḍ	ی	Y/y
ج	J/j	ط	Ṭ/ṭ	ے	Y/y
چ	Ch	ظ	Ẓ/ẓ	َ	A/a
ح	Ḥ/ḥ	ع	‘	ُ	U/u
خ	Kh/kh	غ	Gh/gh	ِ	I/i
د	D/d	ف	F/f	و مدہ	Ū/ū
ڈ	Ḍ/ḍ	ق	Q/q	ی مدہ	Ī/ī
ذ	Ẓ/ẓ	ك	K/k	ا مدہ	Ā/ā
ر	R/r	گ	G/g		

أَلْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
أَمَّا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Du'a for Reading the Book

Read the following Du'a (supplication) before you study a religious book or an Islamic lesson, you will remember whatever you study, *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ*:

اللَّهُمَّ افْتَحْ عَلَيْنَا حِكْمَتَكَ وَانْشُرْ
عَلَيْنَا رَحْمَتَكَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

Translation

Yâ Allah *عَزَّوَجَلَّ*! Open the door of knowledge and wisdom for us, and have mercy on us! O the One Who is the Most Honourable and Glorious!

(Al-Mustatraf, vol. 1, pp. 40)

Note: Recite Şalât-‘Alan-Nabî ﷺ once before and after the Du'a.

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الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
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MIRACULOUS WONDERS OF

FARUQ-E-A'ZAM* رَضِيَ اللَّهُ عَنْهُ

No matter how lazy Satan makes you feel, read this booklet from beginning to end; the nobility of Sayyidunā ‘Umar Bin Khaṭṭāb رَضِيَ اللَّهُ تَعَالَى عَنْهُ will inspire you, إِنَّ شَاءَ اللَّهُ عَزَّ وَجَلَّ.

Excellence of Ṣalāt-‘Alan-Nabī ﷺ

The great companion of the Holy Prophet, the role model for judiciary, Amīr-ul-Mu`minīn Sayyidunā ‘Umar Bin Khaṭṭāb رَضِيَ اللَّهُ تَعَالَى عَنْهُ said:

إِنَّ الدُّعَاءَ مَوْقُوفٌ بَيْنَ السَّمَاءِ وَالْأَرْضِ لَا يَصْعَدُ مِنْهُ شَيْءٌ حَتَّى تُصَلِّيَ
 عَلَى نَبِيِّكَ (صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ)

* This speech was delivered by Amīr-e-Ahl-e-Sunnat ‘Allāmah Maulānā Abu Bilal Muhammad Ilyas Attar Qadiri Razavi دَامَتْ بَرَكَاتُهُمُ الْعَالَمِينَ at Madanī Markaz, Faizān-e-Madīnah Bāb-ul-Madīnah Karachi during the weekly Sunnah-inspiring Ijtimā’ of Dawat-e-Islami, the global and non-political movement for the propagation of the Holy Quran and Sunnah, on Zul-Hijjah 29, 1430 (December 17, 2009). It is being presented after required amendments. [Majlis Maktaba-tul-Madīnah]

i.e. verily, Du'ā remains suspended between the earth and the sky and nothing of it goes upwards (i.e. supplication is not acknowledged) until you recite Ṣalāt upon your Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ.' (*Sunan-ut-Tirmizī, vol. 2, pp. 28, Ḥadīṣ 486*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

The Fārūqī call and victory of the Muslims

On page 74 of 'Karāmāt Ṣaḥābah' [the 346-page publication of Maktaba-tul-Madīnah, the publishing department of Dawat-e-Islami], Maulānā 'Abdul Mustafa A'zamī عَلَيْهِ رَحْمَةُ اللهِ الْقَوِي has mentioned that Amīr-ul-Mu'minīn Sayyidunā 'Umar Fārūq-e-A'zam رَضِيَ اللهُ تَعَالَى عَنْهُ sent Sayyidunā Sāriyāḥ رَضِيَ اللهُ تَعَالَى عَنْهُ towards the land of 'Naḥāwand' for Jihad (Holy War), designating him as the commander-in-chief. When Sayyidunā Sāriyāḥ رَضِيَ اللهُ تَعَالَى عَنْهُ was at war with the unbelievers, Sayyidunā 'Umar رَضِيَ اللهُ تَعَالَى عَنْهُ suddenly ordered whilst delivering the sermon at the holy pulpit of Masjid-un-Nabawī, 'يَا سَارِيَهُ الْجَبَلِ' i.e. 'O Sāriyāḥ! Turn your back towards the mountain.' The people present in the Masjid were amazed, for Sayyidunā Sāriyāḥ رَضِيَ اللهُ تَعَالَى عَنْهُ was sent in Jihad hundreds of miles away at the land of Naḥāwand; then why and how did Amīr-ul-Mu'minīn called him today!

The confusion removed when the envoy of Sayyidunā Sāriyāḥ رَضِيَ اللهُ تَعَالَى عَنْهُ came and reported that while confronting the

unbelievers on the battlefield, when the signs of defeat were obvious to us, there heard a voice, 'O Sāriyah! Turn your back towards the mountain.' Sayyidunā Sāriyah رَضِيَ اللهُ تَعَالَى عَنْهُ said, 'Lo! This is the voice of 'Umar Fārūq-e-A'zam رَضِيَ اللهُ تَعَالَى عَنْهُ.' Then he (Sayyidunā Sāriyah رَضِيَ اللهُ تَعَالَى عَنْهُ) immediately ordered the army to be rearranged by turning their back towards the mountain. Thereafter the Muslims re-attacked the unbelievers violently; at once the battle turns and after a while the Islamic army crushed the enemy's army. The unbelievers had no option but to flee the battlefield. The Islamic army hoisted the victory flag¹.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! By virtue of this miraculous wonder exhibited by Sayyidunā 'Umar Fārūq-e-A'zam رَضِيَ اللهُ تَعَالَى عَنْهُ, we can derive several Madanī pearls of knowledge and wisdom.

1. Amīr-ul-Mu`minīn Sayyidunā 'Umar Fārūq-e-A'zam رَضِيَ اللهُ تَعَالَى عَنْهُ observed the battlefield of Nahāwand and watched its situation though he was hundreds of miles away and then advised the strategic solution of the difficulties to the commander-in-chief of Islamic force. By this we come to know that one should never consider the power

¹ Dalā'il-un-Nubūwah lil-Bayhaqī, vol. 6, pp. 370; Tārikh Dimashq li-Ibn 'Asākir, vol. 44, pp. 336; Tārikh-ul-Khulafā, pp. 99; Mishkāt-ul-Maṣābiḥ, vol. 4, pp. 401, Ḥadīṣ 5954; Hujjatullāhi 'Alal 'Ālamīn, pp. 612

of hearing and seeing of Allah's beloveds equal to that of the ordinary people, rather it should be believed that Allah ﷺ has bestowed tremendous power of seeing and listening to His beloved bondsmen. And the vigour of their eyes, ears and other organs is so matchless and incomparable and they exhibit such miraculous wonders that can be called nothing but Karāmat.

2. Sayyidunā Fārūq-e-A'zam's voice reached hundreds of miles away at the place of Nahāwand and all the troops heard that.
3. By virtue of Sayyidunā 'Umar Bin Khaṭṭāb رَضِيَ اللهُ تَعَالَى عَنْهُ, a memorable victory was bestowed upon the Muslims by Allah ﷺ in that battle. (*Karāmāt Ṣaḥābah*, pp. 74-76; *Mirqāt-ul-Mafātīḥ*, vol. 10, pp. 296, *Taḥt-al-Ḥadīṣ* 5954)

May Allah ﷺ bless him and forgive us without any accountability for his sake!

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Introduction of Sayyidunā 'Umar Fārūq-e-A'zam

Sayyidunā 'Umar's patronymic is 'Abū Ḥaḥṣ' and his title is 'Fārūq-e-A'zam'. According to a narration, in the sixth year of the proclamation of Prophethood, he رَضِيَ اللهُ تَعَالَى عَنْهُ was the 40th

person to embrace Islam. In fact, he رَضِيَ اللهُ تَعَالَى عَنْهُ embraced Islam by virtue of the supplication made by the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ in his favour. By his accepting Islam the Muslims became very pleased and they got such a great support that the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ offered Ṣalāh openly in congregation with the Muslims inside the sacred Ḥaram. He رَضِيَ اللهُ تَعَالَى عَنْهُ remained engaged in Islamic expeditions against wicked unbelievers with his splendid efforts. He رَضِيَ اللهُ تَعَالَى عَنْهُ contributed in all Islamic campaigns and in all strategic decisions of war and peace headed by the Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ as a faithful minister and comrade. Sayyidunā Abū Bakr Ṣiddīq رَضِيَ اللهُ تَعَالَى عَنْهُ nominated Sayyidunā Fārūq-e-A'zam رَضِيَ اللهُ تَعَالَى عَنْهُ as the caliph after him. He رَضِيَ اللهُ تَعَالَى عَنْهُ executed all the responsibilities of caliphate marvellously and proved to be the worthy successor of the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ.

One of the wicked unbelievers named Abū Lūlū Fīrawz (a fire worshipper) attacked Fārūq-e-A'zam رَضِيَ اللهُ تَعَالَى عَنْهُ with a dagger during Ṣalāt-ul-Fajr. He رَضِيَ اللهُ تَعَالَى عَنْهُ succumbed to the fatal injury and got the honour of martyrdom on the third day of the attack. At the time of death his blessed age was 63.

Sayyidunā Ṣuḥayb رَضِيَ اللهُ تَعَالَى عَنْهُ led his funeral Ṣalāh. On Sunday, the 1st of Muḥarram-ul-Ḥarām, 24 Ḥijrī, this great companion of the Great Prophet was buried beside Sayyidunā Abū Bakr Ṣiddīq رَضِيَ اللهُ تَعَالَى عَنْهُ who had been resting beside the Beloved and

Blessed Prophet ﷺ. (Ar-Riyāḍ-un-Naḍarāh fī Manāqib Al-Asharāh, vol. 1, pp. 285, 408, 418; Tārīkh-ul-Khulafā, pp. 108, etc.)

May Allah عزَّوَجَلَّ bless them and forgive us without any accountability for their sake!

آمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Exceptional nearness

Sayyidunā Ṣiddiq-e-Akbar and Sayyidunā Fārūq-e-A'zam رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا both were bestowed with distinguished nearness to the Holy Prophet ﷺ in their worldly life as well as after the death; therefore, Shāh Imām Aḥmad Razā Khān عَلَيهِ رَحْمَةُ الرَّحْمَنِ has stated:

*Maḥbūb Rab-e-‘Arsh ḥay is sabz qubbay mayn
Pehlū mayn jalwaḥ-gāḥ ‘Atīq-o-‘Umar kī ḥay
Sa’dayn kā qirān ḥay pehlū-ay māḥ mayn
Jḥurmat kiye ḥayn tāray tajallī qamar kī ḥay*

Some devotee has said:

*Ḥayātī mayn to thāy ḥī khidmat-e-Maḥbūb-e-Khāliq mayn
Mazār āb ḥay qarīb-e-Mustafa Fārūq-e-A'zam kā*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

A man of wonders

After Sayyidunā Abū Bakr رَضِيَ اللهُ تَعَالَى عَنْهُ, Sayyidunā ‘Umar Bin Khaṭṭāb رَضِيَ اللهُ تَعَالَى عَنْهُ is the most eminent of all companions of the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. He رَضِيَ اللهُ تَعَالَى عَنْهُ is a paragon of excellence and miraculous wonders. In addition to other especial attributes, Allah عَزَّوَجَلَّ exhibited several wonders through him, thus distinguishing him from his peers.

Karāmat is reality

Since the Prophet's era to the present times, there has been no disagreement among the true believers regarding the validity of Karāmat (miraculous wonder). All have been of the unanimous opinion that the wonders exhibited by the companions of the Prophet and Awliyā (friends) of Allah are truthful. The manifestation of wonders by Awliyā has taken place in all ages and the same will continue till the Day of the Resurrection, إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Definition of Karāmat

Now إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ some more wonders exhibited by Sayyidunā ‘Umar رَضِيَ اللهُ تَعَالَى عَنْهُ will be mentioned but first read the definition of Karāmat. On page 58 of *Bahār-e-Sharī’at*, volume 1 [the 1250-page publication of Maktaba-tul-Madīnah, the publishing

department of Dawat-e-Islami], Şadr-ush-Sharī'ah, Badr-ut-Ṭarīqah, 'Allāmah Maulānā Muftī Muhammad Amjad 'Alī A'zamī رَحْمَةُ اللهِ الْقَوِي has stated: 'A supernatural activity manifested from a Walī is called Karāmat.' (*Bahār-e-Sharī'at*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Most eminent among Awliyā of Allah

The Islamic scholars رَحْمَتُهُمُ اللهُ السَّلَام are unanimous on this point that the honourable companions of the Prophet are the most eminent Awliyā of Allah. As for other Awliyā Kirām رَحْمَتُهُمُ اللهُ السَّلَام, however high rank of Wilāyat they may acquire, they can never ever reach the level of Wilāyat that a companion رَضِيَ اللهُ تَعَالَى عَنْهُ of the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ possesses. Allah عَزَّوَجَلَّ has bestowed such an elevated status to the companions of Mustafa Karīm صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and has bestowed such magnificent marvels and excellence upon these blessed luminaries that cannot be expected for other Awliyā of Allah.

No doubt that the wonders exhibited by Şahābah رَضِيَ اللهُ تَعَالَى عَنْهُمْ have not been reported in a great number as compared to that of other Awliyā Kirām رَحْمَتُهُمُ اللهُ السَّلَام. One must realize that the abundance of wonders is not the basis of superiority of Wilāyat because Wilāyat actually is the name of nearness to Allah عَزَّوَجَلَّ. The more a person possesses the divine nearness; the higher will be his rank of friendship with Allah عَزَّوَجَلَّ.

The companions رَضِيَ اللَّهُ تَعَالَى عَنْهُمْ were bestowed with exclusive attributes by virtue of the Prophet's company. This is why the nearness and proximity possessed by these holy men in the court of Allah عَزَّوَجَلَّ cannot be availed by other Awliyā Kirām رَحِمَهُمُ اللَّهُ السَّلَام. Although the events of wonders related to the Prophet's companions are less in number yet their rank of Wilāyat is higher than that of all other Awliyā Kirām رَحِمَهُمُ اللَّهُ السَّلَام.

*Sarkār-e-dau-‘Ālam say mulāqāt kā ‘ālam
‘Ālam mayn ḥay Mi’rāj-e-kamālāt kā ‘ālam
Yeh rāzī Khudā say ḥayn, Khudā in say ḥay rāzī
Kyā kaḥiye Ṣaḥābah kī Karāmāt kā ‘ālam*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Letter to the River Nile

On pages 56-57 of *Savāniḥ Karbalā* [the 192-page publication of Maktaba-tul-Madīnaḥ, the publishing department of Dawat-e-Islami], Ṣadr-ul-Afāḍil, ‘Allāmaḥ Maulānā Sayyid Muhammad Na’imuddīn Murādābādī عَلَيْهِ رَحْمَةُ اللَّهِ الْوَالِي has mentioned an event: When Egypt was conquered, one day the people of Egypt requested Sayyidunā ‘Amr Bin ‘Āṣ رَضِيَ اللَّهُ تَعَالَى عَنْهُ: O our chief! There is a ritual regarding our River Nile that it does not keep on flowing steadily until we perform it. He رَضِيَ اللَّهُ تَعَالَى عَنْهُ asked, ‘What is that?’ They replied, ‘We take a virgin girl from her

parents, decorate her with an elegant dress and fine jewellery and then hurl her into the River Nile.’ Sayyidunā ‘Amr Bin ‘Āṣ رَضِيَ اللهُ تَعَالَى عَنْهُ said, ‘This can’t be done in Islam and Islam abolishes such ancient non-sensible rituals.’ Thus that ritual was abandoned. The flow of the river became slower and slower and ultimately the people intended to migrate from that place. Noticing this, Sayyidunā ‘Amr Bin ‘Āṣ رَضِيَ اللهُ تَعَالَى عَنْهُ wrote down the entire situation to the second caliph Sayyidunā ‘Umar Bin Khaṭṭāb رَضِيَ اللهُ تَعَالَى عَنْهُ. In its reply, the caliph wrote, ‘You did right. Surely, Islam eradicates these types of rituals. There is an epistle with this letter of mine, put it into the River Nile.’

When the letter reached Sayyidunā ‘Amr Bin ‘Āṣ رَضِيَ اللهُ تَعَالَى عَنْهُ and he took out that epistle from the letter, he found that it was written in it: ‘O River Nile! Do not flow if you flow of your own accord and if Allah عَزَّوَجَلَّ makes you flow, I supplicate to Almighty Allah عَزَّوَجَلَّ to make you flow.’ Sayyidunā ‘Amr Bin ‘Āṣ رَضِيَ اللهُ تَعَالَى عَنْهُ put that epistle into the River Nile. Within a night the water level rose by 16 yards and that ritual got completely abolished in Egypt. (Al-‘Aẓmah li Abish-Shaykh Al-Aṣbahānī, pp. 318, Ḥadīṣ 940)

*Chāhayn to ishāraun say apnay, kāyā hī palai dayn dunyā kī
Yeh shān hay khidmat-gāraun kī, Sardār kā ‘ālam kyā hōgā*

Dear Islamic brothers! One comes to know from this event that the authority of Sayyidunā ‘Umar Fārūq-e-A’zam رَضِيَ اللهُ تَعَالَى عَنْهُ was prevailing even over the river’s water and the rivers were

also under his subjugation. By virtue of the purity of Īmān (faith) of Sayyidunā ‘Umar Bin Khaṭṭāb رَضِيَ اللهُ تَعَالَى عَنْهُ who acquired that from the wonderful company of the Most Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ of Allah عَزَّ وَجَلَّ, the people of Egypt got deliverance from that bad custom.

*Ĥam nay taqṣīr kī ‘ādat ker lī
Āp apnay pay qiyāmat ker lī
Mayn chalā hī thā mujḥay rok liyā
Mayray Allah nay raḥmat kar lī*

(Zauq-e-Na’at)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Unlawful customs and miserable condition of the Muslims

Dear Islamic brothers! Like the deplorable custom that was prevalent in Egypt to keep the Nile flowing, several absurd and prohibited rituals are existing in this era and these un-Islamic rituals are throwing Muslims into the deep abyss of destruction diverting the Muslims away from the path of the Sunnaḥ of the Great Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ.

From pages 12 to 16 of *Islāmī Zindagī* [the 170-page publication of Maktaba-tul-Madīnaḥ, the publishing department of Dawat-e-Islami], the summary of comments of Ḥakīm-ul-Ummat, Muftī

Aḥmad Yār Khān عَلَيْهِ رَحْمَةُ الْعَالَمِينَ regarding bad customs and the miserable condition of the Muslims is as follows: There cannot be a single sensible soul today that is not shocked to see the present miserable condition of the Muslims these times and their prevalent backwardness. And there is not a single eye that does not burst into tears on seeing their poverty, insolvency and unemployment. The reign was lost by them, they became deprived of wealth, their honour and dignity came to an end. They are suffering from all types of maladies these times. Observing these conditions, anxiety reaches its peak; but dear friends! Only crying will not help, rather it is necessary to ponder over the remedy. We must think of a few things for the sake of remedy:

1. What the actual disease is?
2. What is the cause behind it? Why did the disease come into being?
3. What is its remedy?
4. What are the precautions in applying that remedy?

If you ponder over these four points, you would understand that the cure is easy. Several leaders of our nation and CEO's of the country put up the task of curing the Muslim nation but what they did was all futile; whenever some righteous man of Allah عَلَيْهِ رَحْمَةُ الْعَالَمِينَ advised the Muslims with the correct remedy then some of the silly Muslims made fun of him, or insulted him. The

nation did not pay heed to sincere reformers. The Muslims lost their kingdom, honour, wealth and dignity merely because of being neglectful to Shari'at-e-Mustafa ﷺ. Our lifestyle is no more an Islamic style. The cause of this disaster is that now we neither have the fear of Allah عزوجل nor we care for our shameful condition with which we will be presented in the court of the Holy Prophet ﷺ. We are totally heedless of the afterlife. A'lā Ḥaḍrat رحمه الله تعالى عليه, the great reformer of the Ummah (Muslim nation) has described same situation in his couplet as:

Dīn laḥw mayn khonā tujḥay, shab ṣubḥ tak sonā tujḥay
Sharm-e-Nabī, khauf-e-Khudā, yeh bhī nahīn woh bhī nahīn

*You lose the day in useless activities; it has become your routine
 to sleep from evening to morning
 Neither you feel shame from the Prophet, nor do you possess
 fear of Allah*

(Ḥadāiq-e-Bakhshish)

Our Masājid are deserted, cinemas and shows are crowded by the Muslims, all types of evils are present in the Muslim society, prohibited rituals have become established among us; how can we restore our honour!

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Three diseases

The actual disease of the Muslims is non-compliance to the commandments of Allah ﷺ and Sunnat-e-Mustafa ﷺ, now this disease has brought many other diseases. There are three big diseases of the Muslims: The first one is the fabrication of new beliefs and the blind inclination of the Muslims towards such disbeliefs. Second is mutual conflicts, enmities and prosecutions among Muslims. Thirdly, un-Islamic and useless customs invented by unscrupulous people. These three diseases have destroyed the Muslims, deprived them of their homes, made them debtors and in short, threw them into the deep pit of misery.

Remedy of the above diseases

The cure for the first disease is to refrain from the company of heretics. Adopt the company of that Sunnī scholar by virtue of which your devotion towards the Beloved and Blessed Prophet ﷺ may fortify and the spirit for compliance of the Shari'ah (Islamic law) may strengthen.

The cure for the second disease: Usually there are two causes of all discords; first is wrath and arrogance and the second is heedlessness from the Islamic laws. Every person desires to remain superior over all and expects from all to respect his rights but he himself does not care for the rights of others. If pride and arrogance are eliminated from our nature, humbleness and

humility are developed instead; if every one of us takes care of the rights of others; then there will never be any likelihood of discords, **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ**.

The third disease in the Muslim society is the cancer of ruinous rituals that are practiced at different occasions from the birth of a child till death which have weakened the economics of the Muslims. Due to such rituals at wedding ceremonies, thousands of Muslims properties, houses, shops, etc. become indebted in interest based loans and many wealthy families have to shift into rented houses. This tribulation of my nation struck my heart with grief. I intended to provide some service for them. These few drops of ink (used in this writing) are in fact the drops of my tears. May Allah **عَزَّوَجَلَّ** reform this nation by virtue of these words!

I have felt that many people are tired of these worthless rituals of weddings and other customs. But they are afraid of taunts of the family members and disgracefulness in the family that's why they try to fulfil these absurd rituals in any way even by taking loan. There must be some courageous man who, bearing the taunts of everyone, could reject all prohibited and Haraam (forbidden) rituals and revive Sunnat-e-Mustafa **صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** as the person who revives a Sunnah will get the Šawāb (reward) of 100 martyrs, why because the martyr leaves the world being struck with only one or two wounds of a sword but a pious man of Allah receives injuries from people's tongues throughout his

lifetime. The prevalent rituals are of two types: Those, which are forbidden by Shari'ah, others are devastating and many a time for fulfilling them, a Muslim might be indulged in interest based loans though dealing in interest is a grave sin. In this way, these rituals lead to many tribulations; hence it is better to refrain from these. (*Islāmī Zindagī*, pp. 12-16)

(To become aware of the disasters brought about by such ruinous traditions and to find a remedy against these, please buy the book 'Islāmī Zindagī' from Maktaba-tul-Madīnah and read it.)

Shādiyaun mayn mat gunāh nādān ker
Khānaḥ barbādī kā mat sāmān ker
Chāuṛ day sārāy ghalaṭ rasm-o-riwāj
Sunnataun per chalnay kā ker 'aḥd āj
Khūb ker Żikr-e-Khudā-o-Mustafa
Dil Madīnaḥ un kī yādawn say banā

O silly, do not commit sins in marriages
Do not be prepared to destroy your own home
Get rid of all these wrong rituals and traditions
Vow to follow the Sunnah
Do a lot of remembrance of Allah and Mustafa
Make your heart Madīnaḥ by the remembrance of them

(*Wasāil-e-Bakhshish*, pp. 670)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Conversation with the dead

Sayyidunā ‘Umar Fārūq-e-A’zam رَضِيَ اللهُ تَعَالَى عَنْهُ went to visit the grave of a pious young man and said: O man! Allah عَزَّوَجَلَّ has said:

وَلِمَنْ خَافَ مَقَامَ رَبِّهِ جَنَّتَيْنِ

And for one who fears to stand before his Rab, are two Gardens.

[Kanz-ul-Īmān (Translation of Quran)] (Part 27, Sūrah Ar-Raḥmān, Verse 46)

Tell me O young man! What is your condition in the grave? That pious young man replied loudly two times from inside the grave by taking the name of Sayyidunā Fārūq-e-A’zam رَضِيَ اللهُ تَعَالَى عَنْهُ: ‘قَدْ أَعْطَانِيهِمَا رَبِّي عَزَّوَجَلَّ فِي الْجَنَّةِ’ i.e. *my Rab has bestowed me with those two gardens.*

(Tārīkh Dimashq li Ibn ‘Asākir, vol. 45, pp. 450)

May Allah عَزَّوَجَلَّ have mercy upon them and forgive us for their sake without accountability!

أَمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

شَهِدَ اللهُ! What a great rank of Sayyidunā ‘Umar Fārūq-e-A’zam رَضِيَ اللهُ تَعَالَى عَنْهُ is that by the blessings of Allah عَزَّوَجَلَّ he رَضِيَ اللهُ تَعَالَى عَنْهُ got awareness of the condition of the dead. By this event, one also comes to know that the person who spends a virtuous life and trembles with fear of Allah عَزَّوَجَلَّ and fears to

stand in the sacred court of Allah ﷺ, will deserve two Paradises by the grace of Allah ﷺ. Congratulations to those who worship Allah ﷺ in their youth and have the fear of Allah ﷺ that when on the Day of Resurrection the scorching sun would be at one and a quarter miles away, there will be no source to prevent from that great scorching heat except the shade of the Throne of Allah ﷺ, so Allah ﷺ will bestow that fortunate person with the blessed shade of His throne.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

The fortunate ones...

On page 20 of 'Sāya-e-'Arsh kis kis ko milay gā?' [the 88-page publication of Maktaba-tul-Madīnah, the publishing department of Dawat-e-Islami], it is stated by Sayyidunā Imām Jalāluddīn Suyūṭī Shāfi'ī عَلَيْهِ رَحْمَةُ اللَّهِ الْكَافِي: Sayyidunā Salmān رَضِيَ اللَّهُ تَعَالَى عَنْهُ wrote a letter to Sayyidunā Abū Dardā رَضِيَ اللَّهُ تَعَالَى عَنْهُ that the Muslims who possess these qualities would be in the shade of the Divine Throne. Two of them are these:

1. One who is brought up in a condition such that his company, youth and strength are spent in the deeds that bring pleasure and favour of Allah ﷺ and
2. One who invoked the remembrance of Allah ﷺ and His fear moved him to tears. (*Muṣannaf Ibn Abī Shaybah*, vol. 8, pp. 179, Ḥadīṣ 12)

*Yā Rab! Mayn Tayray khauf say rautā rahūn hār dam
Dīwānah Shāhanshāh-e-Madīnah kā banā day*

*O my Allah! May I always weep out of Your fear
Make me the true devotee of the Emperor of Madīnah*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Sudden appearance of two lions

A person was looking for Sayyidunā ‘Umar Fārūq-e-A’zam رَضِيَ اللَّهُ تَعَالَى عَنْهُ. Someone told him that he might be sleeping far from the town. That person left the town and reached the suburb to look for him and finally he found Sayyidunā ‘Umar Fārūq-e-A’zam رَضِيَ اللَّهُ تَعَالَى عَنْهُ who was sleeping on the ground resting his head over his whip. The person took his sword to attack Fārūq-e-A’zam رَضِيَ اللَّهُ تَعَالَى عَنْهُ but all of a sudden two lions appeared from the unseen and rushed towards the person. Seeing this horrible scene, he screamed out in terror. Sayyidunā ‘Umar Fārūq-e-A’zam رَضِيَ اللَّهُ تَعَالَى عَنْهُ awoke due to the noise of his terrifying scream. The person stated the entire event and embraced Islam in the hands of Fārūq-e-A’zam رَضِيَ اللَّهُ تَعَالَى عَنْهُ.

(Tafsīr Kabīr, vol. 7, pp. 433)

He would wake up his households for Ṣalāt-ut-Taḥajjud

It is narrated by Sayyidunā Ibn ‘Umar رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا that his father Sayyidunā ‘Umar Fārūq-e-A’zam رَضِيَ اللَّهُ تَعَالَى عَنْهُ used to offer Ṣalāh

in the night and at the end of the night, he رَضِيَ اللَّهُ تَعَالَى عَنْهُ would awaken his households for Ṣalāh. Then he رَضِيَ اللَّهُ تَعَالَى عَنْهُ would recite this verse:

وَأْمُرْ أَهْلَكَ بِالصَّلَاةِ وَاصْطَبِرْ عَلَيْهَا ۖ لَا نَسْأَلُكَ رِزْقًا ۖ نَحْنُ
نَزْرُقُكَ ۖ وَالْعَاقِبَةُ لِلتَّقْوَى ﴿١٣٢﴾

And command your household to establish prayer, and yourself be steadfast in it; We do not ask any sustenance from you; We will provide you sustenance; and the excellent result is for piety.

*[Kanz-ul-Īmān (Translation of Quran)] (Part 16, Sūrah Tāhā, Verse 132)
(Muwaṭṭaʾ Imām Mālik, vol. 1, pp. 123, Ḥadīth 265)*

Read another narration of Sayyidunā Fārūq-e-A'zam's taking care of others for offering Ṣalāh and make up your mind to act upon this accordingly. Once Sayyidunā 'Umar Fārūq-e-A'zam رَضِيَ اللَّهُ تَعَالَى عَنْهُ did not find Sayyidunā Sulaymān Abī Ḥaṣmaḥ رَضِيَ اللَّهُ تَعَالَى عَنْهُ in the Ṣalāh of Fajr. Fārūq-e-A'zam رَضِيَ اللَّهُ تَعَالَى عَنْهُ headed toward the market. The home of Sayyidunā Sulaymān رَضِيَ اللَّهُ تَعَالَى عَنْهُ was on the way. He رَضِيَ اللَّهُ تَعَالَى عَنْهُ visited his mother Sayyidatunā Shifā رَضِيَ اللَّهُ تَعَالَى عَنْهَا and said that Sulaymān Abī Ḥaṣmaḥ was not present during the Ṣalāt-ul-Fajr. She said, 'He kept offering supererogatory Ṣalāh all the night and then slept in the end.' Sayyidunā Fārūq-e-A'zam رَضِيَ اللَّهُ تَعَالَى عَنْهُ said, 'To me,

offering Ṣalāt-ul-Fajr in congregation values more than offering supererogatory Ṣalāh all the night.'

(Muwaṭṭā Imām Mālik, vol. 1, pp. 134, Ḥadīṣ 300)

Dear Islamic brothers! Did you notice that Sayyidunā Fārūq-e-A'zam رَضِيَ اللهُ تَعَالَى عَنْهُ visited his home to get the information! It was also learnt that if Ṣalāt-ul-Fajr is at risk due to offering Nawāfil the entire night or participating in the gathering of Zikr-o-Na'at or a Sunnah-inspiring Ijtimā', it is mandatory that, in order to perform Ṣalāt-ul-Fajr in congregation, one should avoid such Mustahab acts.

Beloved of Fārūq-e-A'zam رَضِيَ اللهُ تَعَالَى عَنْهُ

A saying of Fārūq-e-A'zam رَضِيَ اللهُ تَعَالَى عَنْهُ: The person who discloses my fault to me is dearer to me.

(Aṭ-Ṭabaqāt-ul-Kubrā li Ibn Sa'd, vol. 3, pp. 222)

The bowl of honey

A bowl full of honey was presented to Sayyidunā 'Umar Fārūq-e-A'zam رَضِيَ اللهُ تَعَالَى عَنْهُ. Holding the bowl in his hand, Sayyidunā Fārūq-e-A'zam رَضِيَ اللهُ تَعَالَى عَنْهُ said thrice: 'If I drink it, its deliciousness will soon end but accountability for it will remain.' He رَضِيَ اللهُ تَعَالَى عَنْهُ then gave it to someone else.

(Az-Zuhd li Ibn Al-Mubarak, pp. 219)

Bear the loss of the mortal world

Sayyidunā ‘Umar Fārūq-e-A’zam رَضِيَ اللهُ تَعَالَى عَنْهُ said: ‘I have pondered about it; when I contemplate doing something for my worldly life, there seems to suffer loss in the afterlife. And when I intend to do something for the afterlife, I suspect loss in my worldly life. So, this is the fact, hence you should (comparing the loss of the afterlife) bear the loss of this mortal world.’

(Az-Zuḥd lil Imām Aḥmad, pp. 152)

Fārūq-e-A’zam’s fear of Allah عَزَّوَجَلَّ

Dear Islamic brothers! Despite being destined to Paradise, Sayyidunā Fārūq-e-A’zam رَضِيَ اللهُ تَعَالَى عَنْهُ would weep bitterly out of the fear of Allah عَزَّوَجَلَّ due to which two dark lines had developed on his refulgent face. Thus, On page 123 of the book ‘Allah Wālon kī Bātayn’, volume 1 [the 217-page publication of Maktaba-tul-Madīnah, the publishing department of Dawat-e-Islami], an awe-inspiring feature of his lifestyle has been mentioned: It is reported by Sayyidunā ‘Abdullāh Bin ‘Īsā رَضِيَ اللهُ تَعَالَى عَنْهُ that there was carved two black lines on the luminous face of Sayyidunā ‘Umar Fārūq-e-A’zam رَضِيَ اللهُ تَعَالَى عَنْهُ due to excessive weeping. (Az-Zuḥd lil Imām Aḥmad Bin Ḥanbal, pp. 149)

Raunay wālī ānkhayn māngo raunā sab kā kām nahīn
Ẓikr-e-maḥabbat ‘ām ḥay laykin sawz-e-maḥabbat ‘ām nahīn

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Strange way of alarming himself of hellfire

Sayyidunā Ḥasan Baṣrī عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي has mentioned: Sayyidunā ‘Umar Bin Khaṭṭāb رَضِيَ اللَّهُ تَعَالَى عَنْهُ would sometimes extend his hands near the fire and question himself, ‘O son of Khaṭṭāb! Do you have courage to bear this fire?’ (*Manāqib ‘Umar Bin Al-Khaṭṭāb li Ibn Al-Jawzī, pp. 154*)

Even if a lamb dies...

Amīr-ul-Mu`minīn, Sayyidunā ‘Alī كَرَّمَ اللَّهُ تَعَالَى وَجْهَهُ الْكَرِيم has mentioned, ‘Once I saw Amīr-ul-Mu`minīn Sayyidunā ‘Umar Bin Khaṭṭāb رَضِيَ اللَّهُ تَعَالَى عَنْهُ heading towards somewhere on a camel hurriedly, I said: ‘O Amīr-ul-Mu`minīn! Where are you heading to?’ He رَضِيَ اللَّهُ تَعَالَى عَنْهُ replied: ‘A camel donated in charity has fled away and I am going to look for it; even if a lamb would die on the bank of the River Euphrates, ‘Umar will be questioned about it on the Day of Resurrection.’ (*ibid, pp. 153*)

Recall Hell abundantly

Amīr-ul-Mu`minīn, Sayyidunā ‘Umar Fārūq-e-A’zam رَضِيَ اللَّهُ تَعَالَى عَنْهُ used to say: ‘Recall Hell abundantly since it is extremely hot and very deep and its hammers are made up of iron (with which the sinners will be struck).’ (*Sunan-ut-Tirmiḏī, vol. 4, pp. 260, Ḥadīṣ 2584*)

Took honey from the treasury after public permission

Once Amīr-ul-Mu`minīn, Sayyidunā ‘Umar Fārūq-e-A’zam رَضِيَ اللَّهُ تَعَالَى عَنْهُ fell ill, the physicians prescribed honey for treatment.

The honey was available in the treasury but he رضي الله تعالى عنه was not willing to take it without the prior permission of the Muslims. Hence, he رضي الله تعالى عنه visited the main Masjid and gathered the maximum number of Muslims to seek their permission. When people allowed, then he رضي الله تعالى عنه used it.

(Ṭabaqāt Ibn Sa'd, vol. 3, pp. 209)

He would observe fasts continuously

Sayyidunā Ibn 'Umar رضي الله تعالى عنهما has said that Amīr-ul-Mu'minīn, Sayyidunā Fārūq-e-A'zam رضي الله تعالى عنه observed fasts continuously for two years before his demise. According to another narration: Apart from Eid-ul-Aḍḥā, Eid-ul-Fiṭr & when travelling, Sayyidunā Fārūq-e-A'zam رضي الله تعالى عنه used to observe fasts on a regular basis. *(Manāqib 'Umar Bin Al-Khaṭṭāb li Ibn Al-Jawzī, pp. 160)*

Seven or nine morsels

The meal of Amīr-ul-Mu'minīn, Sayyidunā Fārūq-e-A'zam رضي الله تعالى عنه would comprise of seven or nine morsels at most. *(Iḥyā-ul-'Ulūm, vol. 3, pp. 111)*

Giving oil massage to the camels

Once Amīr-ul-Mu'minīn Sayyidunā Fārūq-e-A'zam رضي الله تعالى عنه was giving an oil massage to the camels of charity, a person respectfully said, 'Why do you not get this job done by some

servant?’ He رَضِيَ اللهُ تَعَالَى عَنْهُ replied: ‘Who else can be a better servant than me! The one who is a ruler of the Muslims is, in fact, their servant.’ (*Kanz-ul-‘Ummāl*, vol. 5, pp. 303, Raqm 14303)

Heavenly palace of Fārūq-e-A’zam رَضِيَ اللهُ تَعَالَى عَنْهُ

According to the glad-tiding from the Prophet of mankind, the Peace of our heart and mind, the Most Generous and Kind صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, Sayyidunā Fārūq-e-A’zam رَضِيَ اللهُ تَعَالَى عَنْهُ has been guaranteed Paradise and he رَضِيَ اللهُ تَعَالَى عَنْهُ is from amongst ‘Asharāh Mubashsharah. Therefore, Sayyidunā Jābir Bin ‘Abdullāh رَضِيَ اللهُ تَعَالَى عَنْهُ reported that the Great Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said: I entered into Paradise. There I saw a palace. I inquired, ‘Whose palace is this?’ Angel replied, “Umar’s.” I wished to enter it to have a view of it but (O ‘Umar) I avoided for the sake of your modesty. Listening to it, Sayyidunā ‘Umar رَضِيَ اللهُ تَعَالَى عَنْهُ said, ‘O Prophet of Allah! My parents be sacrificed for you, how can I consider any reservations in your case?’

(*Ṣaḥīḥ Bukhārī*, vol. 2, pp. 525, Ḥadīṣ 3679)

A’lā Ḥaḍrat Imām-e-Aḥl-e-Sunnat رَحْمَةُ اللهِ تَعَالَى عَلَيْه has said:

لَا وَرَبِّ الْعَرْشِ Jis ko jo milā un say milā

Baitī ḥay kaunayn mayn na’mat Rasūlullāh kī

Khāk ḥo ker ‘ishq mayn āram say sonā milā

Jān kī iksīr ḥay ulfat Rasūlullāh kī

The meaning of the first couplet is: By the Owner of the Great Throne! Whatsoever a person gets is actually the bestowal from the portal of the Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ because in both the worlds, 'Ṣadaqaḥ' of the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ is being distributed. The meaning of the second couplet is that those who have sacrificed their souls for the devotion of the Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ will enjoy a peaceful sleep after death because the great devotion to the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ is a powerful remedy i.e. it is a very effective and beneficial cure.

Strike of whip terminated the earthquake

Once upon a time there occurred an earthquake in Madīnaḥ Munawwarāḥ رَاَوْهَا اللهُ شَرْقًا وَ تَغْطِيْمًا and the earth started jolting severely. Observing that, Sayyidunā 'Umar Bin Khaṭṭāb رَضِيَ اللهُ تَعَالَى عَنْهُ became furious and while striking his whip on the earth, he رَضِيَ اللهُ تَعَالَى عَنْهُ said, 'أَقْرِي أَلَمْ أَعْدِلْ عَلَيْكَ' *O earth! Stay still. Did I not maintain equity and justice on you?* Hearing the infuriated order, the earth became still and the earthquake finished.

(Ṭabaqāt-ush-Shāfi'iyyah Al-Kubrā lis-Subkī, vol. 2, pp. 324)

Dear Islamic brothers! Have you seen how much strength and power the friends of Allah have and how elevated ranks they possess! It is true that those who become sincere servants of Allah عَزَّوَجَلَّ, the rest of Allah's creatures become their servants.

8 Excellences of Sayyidunā ‘Umar as mentioned by the Beloved Prophet ﷺ

1. مَا طَلَعَتِ الشَّمْسُ عَلَى رَجُلٍ خَيْرٍ مِنْ عُمَرَ i.e. the sun did not rise on any man better than ‘Umar (رضي الله تعالى عنه). (*Sunan-ut-Tirmidhī, vol. 5, pp. 384, Ḥadīṣ 3704*)

*Tarjumān-e-Nabī ḥam zabān-e-Nabī
Jān-e-shān-e-‘adālat pay lākhaun salām*

(*Ḥadāiq-e-Bakhshish*)

2. All the angels of Heaven respect Sayyidunā ‘Umar (رضي الله تعالى عنه) and every Satan (devil) on the earth trembles with his fear. (*Tārīkh Dimashq, vol. 44, pp. 85*)
3. لَا يُحِبُّ أَبَا بَكْرٍ وَ عُمَرَ مُنَافِقٌ وَلَا يَبْغِضُهُمَا مُؤْمِنٌ i.e. a true believer loves (Sayyidunā) Abū Bakr and ‘Umar (رضي الله تعالى عنهما) and a hypocrite bears malice for them. (*Tārīkh Dimashq, vol. 44, pp. 225*)
4. عُمَرُ سِرَاجٌ أَهْلُ الْجَنَّةِ i.e. (Sayyidunā) ‘Umar (رضي الله تعالى عنه) is the illuminated lamp for the dwellers of Paradise. (*Majma’-uz-Zawāid, vol. 9, pp. 77, Ḥadīṣ 14461*)
5. هَذَا رَجُلٌ لَا يُحِبُّ الْبَاطِلَ i.e. he (Sayyidunā) ‘Umar (رضي الله تعالى عنه) is the person who never likes vice. (*Musnad Imām Aḥmad, vol. 5, pp. 302, Ḥadīṣ 15585*)

6. 'A heavenly person will come to you', then Sayyidunā 'Umar رَضِيَ اللهُ تَعَالَى عَنْهُ arrived. (*Sunan-ut-Tirmizī, vol. 5, pp. 388, Ḥadīṣ 3714*)
7. رَضِيَ اللهُ تَعَالَى عَنْهُ i.e. the liking of Allah رَضِيَ اللهُ تَعَالَى عَنْهُ is the liking of Sayyidunā 'Umar رَضِيَ اللهُ تَعَالَى عَنْهُ and the liking of Sayyidunā 'Umar رَضِيَ اللهُ تَعَالَى عَنْهُ is the liking of Allah رَضِيَ اللهُ تَعَالَى عَنْهُ. (*Jam'-ul-Jawāmi' li-Suyūṭī, vol. 4, pp. 368, Ḥadīṣ 12556*)
8. إِنَّ اللَّهَ جَعَلَ الْحَقَّ عَلَى لِسَانِ عُمَرَ وَ قَلْبِهِ i.e. Allah رَضِيَ اللهُ تَعَالَى عَنْهُ released the truth from the tongue and heart of 'Umar رَضِيَ اللهُ تَعَالَى عَنْهُ. (*Sunan-ut-Tirmizī, vol. 5, pp. 383, Ḥadīṣ 3702*)

The renowned exegetist Muftī Aḥmad Yār Khān عَلَيْهِ رَحْمَةُ الْكَتَّان has mentioned in the commentary of the last Ḥadīṣ (Ḥadīṣ#8 above): It means that the ideas invoked in his heart are the truth and what he رَضِيَ اللهُ تَعَالَى عَنْهُ speaks with the tongue is the speech about the truth. (*Mirāt-ul-Manājīḥ, vol. 8, pp. 366*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

We love Sayyidunā 'Umar رَضِيَ اللهُ تَعَالَى عَنْهُ

Dear Islamic brothers! Allah رَضِيَ اللهُ تَعَالَى عَنْهُ bestowed Sayyidunā 'Umar Fārūq-e-A'zam رَضِيَ اللهُ تَعَالَى عَنْهُ with a marvellous rank and honour. It is essential to acknowledge his excellence, to consider him the luminous minaret for the right path and to inculcate his

love and devotion. The great companion Sayyidunā Abū Sa'īd Khudrī رَضِيَ اللهُ تَعَالَى عَنْهُ has reported that the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'The one who hated (Sayyidunā) 'Umar رَضِيَ اللهُ تَعَالَى عَنْهُ hated me and the one who loved (Sayyidunā) 'Umar رَضِيَ اللهُ تَعَالَى عَنْهُ (it is as if) he loved me.'

(*Al-Mu'jam-ul-Awsaṭ*, vol. 5, pp. 102, Ḥadīṣ 6726)

Dear Islamic brothers, did you notice the grandeur of Sayyidunā Abū Ḥaṣṣ 'Umar Ibn Khaṭṭāb رَضِيَ اللهُ تَعَالَى عَنْهُ and the reward of love for him! Actually, to have devotion for Fārūq-e-A'zam رَضِيَ اللهُ تَعَالَى عَنْهُ is as if to have devotion for the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and مَعَادُ اللّٰهِ عَزَّوَجَلَّ having hatred for him is like having hatred for the Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ which will ultimately result in utter humiliation in this worldly life as well as in the afterlife.

Woh 'Umar woh ḥabīb-e-Shāh-e-baḥr-o-bar

Woh 'Umar khāṣa-e-ḥāshmi tājwar

Woh 'Umar khul gaye jis pay raḥmat kay dar

Woh 'Umar jis kay ā'dā pay shaydā saqar

Us Khudā dost Ḥazrat pay lākhaun salām

One will be resurrected with whom he loves

It is mentioned in a Ḥadīṣ of Ṣaḥīḥ Bukhārī that Sayyidunā Anas Bin Mālik رَضِيَ اللهُ تَعَالَى عَنْهُ said that one of the companions asked the Most Dignified Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, 'When would the Day of Resurrection come?' The Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

replied, 'What preparation have you done for it?' The companion replied, 'O Prophet of Allah! I have no deed except for that I love Allah ﷻ and His Prophet ﷺ.' The Prophet of Raḥmah, the Intercessor of the Ummah, the Owner of Jannah ﷻ said: 'You will accompany the one you love.' Sayyidunā Anas رضى الله تعالى عنه said, 'No glad tidings made us so jubilant as this promising saying did: **You will accompany the one you love.**' Then Sayyidunā Anas رضى الله تعالى عنه said, 'I love the Kind and the Merciful Holy Prophet ﷻ and also Sayyidunā Abū Bakr and 'Umar رضى الله تعالى عنهما, therefore, I hope that I will accompany them though my deeds are not like theirs.'
(*Ṣaḥīḥ Bukhārī*, vol. 2, pp. 527, Ḥadīṣ 3688)

Ĥam ko Shāḥ-e-baḥr-o-bar say piyār ḥay

اِنْ شَاءَ اللّٰهُ عَزَّوَجَلَّ apnā bayṛā pār ḥay

Aur Abū Bakr-o-'Umar say piyār ḥay

اِنْ شَاءَ اللّٰهُ عَزَّوَجَلَّ apnā bayṛā pār ḥay

We love the Holy Prophet

اِنْ شَاءَ اللّٰهُ عَزَّوَجَلَّ we will be successful

We love Abū Bakr and 'Umar

اِنْ شَاءَ اللّٰهُ عَزَّوَجَلَّ we will be successful

Excellence of the blessed companions

On page 31 of 'Savānīḥ Karbalā' [the 192-page publication of Maktaba-tul-Madīnah, the publishing department of Dawat-e-

Islami] a Ḥadīṣ is cited: It is reported by Sayyidunā ‘Abdullāh Bin Muḡhaffal رَضِيَ اللهُ تَعَالَى عَنْهُ, ‘The Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘You should fear Allah (عَزَّوَجَلَّ) as regards to my companions. Have the fear of Allah (عَزَّوَجَلَّ)! Do not criticise them after me, the one who held them near and dear; he did so out of my love. And the one who felt hatred towards them; he kept hatred towards me, the one who harmed them he annoyed me, the one who annoyed me surely annoyed Allah (عَزَّوَجَلَّ) and the one who annoyed Allah (عَزَّوَجَلَّ) is about to be detained by Allah (عَزَّوَجَلَّ). (*Sunan-ut-Tirmizī, vol. 5, pp. 463, Ḥadīṣ 3888*)

Ĥam ko aṣḥāb-e-Nabī say piyār ḥay

إِنْ شَاءَ اللهُ عَزَّوَجَلَّ apnā bayṛā pār ḥay

We love Aṣḥāb-un-Nabī

إِنْ شَاءَ اللهُ عَزَّوَجَلَّ we will be successful

Ṣadr-ul-Afāḍil, ‘Allāmah Maulānā Sayyid Muḡammad Na’imuddīn Murādābādī رَضِيَ اللهُ تَعَالَى عَنْهُ has said: ‘A Muslim must respect the Prophet’s companions رَضِيَ اللهُ تَعَالَى عَنْهُمْ and show intense devotion and love for them from the bottom of his heart. Their love is the love of the Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and the ill-fated man, who talks with disrespect about the status of the Prophet’s companions رَضِيَ اللهُ تَعَالَى عَنْهُمْ is the enemy of Allah and His Beloved Prophet. A Muslim must not accompany such a person.

(Sawāniḥ Karbalā, pp. 31)

My master A'lā Ḥaḍrat, Imām-e-Aḥl-e-Sunnat, Maulānā Shāḥ Imām Aḥmad Razā Khān عَلَيْهِ رَحْمَةُ الرَّحْمٰن has said:

*Aḥl-e-Sunnat kā ḥay bayṛā pār Aṣḥāb-e-Ḥuzūr
Najam ḥayn aur nāo ḥay 'itrat Rasūlullāh kī*

*Aḥl-e-Sunnat are the successful ones
For Aṣḥāb-e-Ḥuzūr are the stars and the progeny of the Prophet
is the ship*

(Hadāiq-e-Bakhshish)

This couplet means that Aḥl-e-Sunnat are successful because the companions رَضِيَ اللَّهُ تَعَالَى عَنْهُمْ of the Beloved and Blessed Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ are like stars for them and the blessed progeny of the Prophet is like a ship for them.

The dead person screamed; the people ran away

On page 246 of 'Uyūn-ul-Ḥikāyāt', volume 1 [the 413-page publication of Maktaba-tul-Madīnaḥ, the publishing department of Dawat-e-Islami], Sayyidunā Imām 'Abdul Raḥmān Bin 'Alī Jawzī عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي narrated that Sayyidunā Khalaf Bin Tamīm عَلَيْهِ رَحْمَةُ اللَّهِ الْعَظِيم has reported: Sayyidunā Abul Ḥuṣayb Bashīr عَلَيْهِ رَحْمَةُ اللَّهِ الْقَدِير has stated: 'I was a trader and by the grace of the most Merciful Allah عَزَّ وَجَلَّ, I was quite affluent. I had all the comforts of a luxurious life and I would mostly stay in the cities of Iran. Once, my labourer told me that there was an unburied dead body lying in an inn with no one to bury it. Listening to

that, I felt sorry for the helplessness of the dead person and with an aim of helping him I reached the inn in order to carry out the funeral procedures. I saw the dead body lying with some raw bricks placed on its belly. I put a sheet cloth over him; his companions were sitting near the corpse. They told me that the man was very pious and a righteous person; they did not have enough money to arrange his funeral processions. After listening to that, I sent a man with money to purchase a shroud and another man to dig the grave and the rest of us started heating water to bathe him and preparing the bricks for the grave.

We were busy in those activities when suddenly the dead body moved and sat, the bricks fell down from his belly then he started screaming in a very terrible voice, 'Alas, the fire! Alas, the loss! Alas, the destruction! Alas, the fire! Alas, the loss! Alas, the destruction!' His companions escaped away seeing that terrible scene. But I collected my senses and went near him (the dead), shook him holding his arm and asked, 'Who are you and what is wrong with you?' He spoke out, 'I was a resident of Kufa and unfortunately I adopted the company of the people who would abuse Sayyidunā Şiddiq-e-Akbar and Sayyidunā Fārūq-e-A'zam (رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا), مَعَاذَ اللَّهِ عَزَّ وَجَلَّ due to their wicked company I would also abuse the two blessed luminaries, Sayyidunā Şiddiq-e-Akbar and Sayyidunā Fārūq-e-A'zam (رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا).' Sayyidunā Abul Ḥuşayb Bashīr عَلَيْهِ رَحْمَةُ اللَّهِ الْقَدِيرِ has further said: Hearing that, I begged repentance and asked forgiveness and said to him, 'O ill-fated man! Then surely you

deserve this severe torment. But tell me how you have been alive after death.' So he started saying, 'My good deeds did not benefit me. Due to disrespect of the blessed companions رَضِيَ اللَّهُ تَعَالَى عَنْهُمْ, I was dragged towards Hell after death and my abode there was shown to me and I was told, 'Now you will be made alive again so that you may inform your heretic friends about your tormenting end and tell them how painful torment the person possessing the enmity with Allah's virtuous bondsmen would deserve in the Hereafter. When you finish telling them about yourself, you will be again thrown into your actual abode (Hell).' Thus I have been given life again to tell this so that the blasphemers of the Prophet's companions may seek admonition from this happening and abstain from their blasphemies; otherwise the one who will commit blasphemy against these blessed luminaries will suffer a bad end like that of mine.'

After saying this he again died. Meanwhile, the grave had been made ready for burial and the shroud had been arranged, but I said, 'I will not carry out the funeral proceedings of such an ill-fated man who had been a blasphemer of Shaykhayn Karimayn i.e. Sayyidunā Ṣiddīq-e-Akbar and Sayyidunā Fārūq-e-A'zam رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا and I even do not consider it good to stay near him anymore.' Saying this, I left.

After sometime a person informed me that his heretic friends gave bath to him and offered the funeral Ṣalāh. No one else participated in the funeral Ṣalāh. Sayyidunā Khalaf Bin Tamīm

عَلَيْهِ رَحْمَةُ اللَّهِ الْعَظِيمِ said, 'I asked Sayyidunā Abul Ḥuşayb Bashīr عَلَيْهِ رَحْمَةُ اللَّهِ الْقَدِير: Were you present there at the time of that event?' He replied, 'Yes! I saw him with my own eyes reviving again and heard his conversation with my own ears.' By listening to that, Sayyidunā Khalaf Bin Tamīm عَلَيْهِ رَحْمَةُ اللَّهِ الْعَظِيمِ said, 'Now I will surely give the information of this bad end of the blasphemer of the Prophet's companions to the people so that they may learn lesson and take care for their afterlife.'
(*'Uyūn-ul-Ḥikāyāt (Arabic), pp. 152*)

May Allah عَزَّوَجَلَّ secure us from blasphemy and disrespect of the companions رَضِيَ اللَّهُ تَعَالَى عَنْهُمْ and bestow us with their true love. May Allah عَزَّوَجَلَّ the Most Affectionate keep all of us in His protection and keep us away from impudent and disrespectful ones and may we never commit even the slightest blasphemy!

*Maḥfūẓ sadā rakhnā Khudā bay-adabaun say
Aūr mujh say bhī sarzad na kabhī bay-adabī ho*
*O Allah عَزَّوَجَلَّ protect me from disrespectful ones!
And never let me commit any disrespectfulness*
(*Wasāil-e-Bakhshish, pp. 193*)

آمِينَ بِجَاوِ التَّيِّبِ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

By Allah عَزَّوَجَلَّ! The end of blasphemers is very painful and an admonitory one. These accursed would become a lesson of admonition for all. Those who utter profanities against Allah عَزَّوَجَلَّ and His Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ or dare abuse the eminence of the blessed companions and Awliyā, are not only destined for destruction and ruination in the Hereafter but they also become admonitory symbol as disgrace and indignity strike them in this worldly life as well and true Muslims refrain from their corrupt beliefs and mischief. May Allah عَزَّوَجَلَّ keep us respectful of His Beloveds and make us adopt the company of respecting persons (i.e. the devotees of the Prophet)! May Allah عَزَّوَجَلَّ prevent us from the company of the disrespectful ones and the blasphemers!

Az Khudā jū-īm tawfīq-e-adab

Bay-adab mahṛūm gasht az faẓl-e-Rab

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Belief of Aḥl-e-Sunnat about Fārūq-e-A'zam رَضِيَ اللهُ عَنْهُ

What is the belief of the Aḥl-e-Sunnat about Sayyidunā ‘Umar Fārūq-e-A'zam رَضِيَ اللهُ تَعَالَى عَنْهُ? It is essential to know about it. On page 241 of ‘Baḥār-e-Sharī‘at’, volume 1 [the 1250-page publication of Maktaba-tul-Madīnaḥ, the publishing department of Dawat-e-Islami], it is stated: After the Blessed Prophets عَلَيْهِمُ السَّلَام, Sayyidunā Ṣiddīq-e-Akbar رَضِيَ اللهُ تَعَالَى عَنْهُ is the most

excellent personality among all creatures of Allah عَزَّوَجَلَّ i.e. among all human beings and the jinn, then (after him) is the excellence of Sayyidunā ‘Umar Fārūq-e-A’zam رَضِيَ اللَّهُ تَعَالَى عَنْهُ then ‘Ushmān-e-Ghanī رَضِيَ اللَّهُ تَعَالَى عَنْهُ then Sayyidunā ‘Alī كَرَّمَ اللَّهُ تَعَالَى وَجْهَهُ الْكَرِيم رَضِيَ اللَّهُ تَعَالَى عَنْهُ as superior to Şiddīq or Fārūq رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا is heretic and has gone astray. (Bahār-e-Sharī‘at)

Şahābahā mayn ḥay afzal Hazrat-e-Şiddīq kā rutbah
Ḥay un kay ba’d a’lā martabah Fārūq-e-A’zam kā

Amongst companions, the status of Şiddīq-e-Akbar is the
most excellent
After him, dignified is the stature of Fārūq-e-A’zam

On page 974 of the translation of the Holy Quran ‘Kanz-ul- Īmān with Khazāin-ul-‘Irfān’ published by Maktaba-tul-Madīnah, the publishing department of Dawat-e-Islami, Allah عَزَّوَجَلَّ has ordered in Sūrah Al-Ḥadīd, Part 27, Verse 29:

وَأَنَّ الْفَضْلَ بِيَدِ اللَّهِ يُؤْتِيهِ
مَنْ يَشَاءُ ۚ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ

And that the munificence is in Allah’s Hand (control) – He bestows to whomever He wills; and Allah is Extremely Munificent.

[Kanz-ul-Īmān (Translation of Quran)] (Part 27, Sūrah Al-Ḥadīd, Verse 29)

Hatred against heresy

On page 302 of the book, 'Malfūzāt A'lā Ḥaḍrat' [the 561-page publication of Maktaba-tul-Madīnah, the publishing department of Dawat-e-Islami], it is mentioned: Sayyidunā 'Umar Fārūq-e-A'zam رَضِيَ اللهُ تَعَالَى عَنْهُ had just come after offering Ṣalāt-ul-Maghrib from the Masjid when a man called, 'Who will give food to the traveller?' Sayyidunā Fārūq-e-A'zam رَضِيَ اللهُ تَعَالَى عَنْهُ asked his servant, 'Bring him (to my home).' The food was fetched for him when he came. The traveller had just started to eat the food when he uttered a word in which there were signs of 'heresy'; at once he رَضِيَ اللهُ تَعَالَى عَنْهُ took the food away and told him to leave.

(Kanz-ul-'Ummāl, vol. 10, pp. 117, Ḥadīṣ 29384)

Fāriq-e-ḥaq-o-bāṭil Imām-ul-ḥudā

Tīgh-e-maslūl-e-shiddat pay lākhaun salām

(Ḥadāiq-e-Bakhshish)

The meaning of this couplet of A'lā Ḥaḍrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ is: Sayyidunā 'Umar Fārūq-e-A'zam رَضِيَ اللهُ تَعَالَى عَنْهُ can distinguish between right and wrong, he رَضِيَ اللهُ تَعَالَى عَنْهُ leads to the right path and he رَضِيَ اللهُ تَعَالَى عَنْهُ is like a sword that works strictly in the favour of Islam. May millions of salutations be upon him!

It is Ḥarām to adopt company of heretics

As mentioned in *Malfūzāt Ala' Ḥaḍrat* رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ on page 277, someone asked Imām-e-Aḥl-e-Sunnat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ about the

ruling regarding accompanying the heretics, he رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ replied: It is Ḥarām to sit in the company of the heretics, as there is a high risk of becoming heretic. Friendship with them is a fatal poison for one's faith. The Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ of Allah عَزَّوَجَلَّ has said: 'إِيَّاكُمْ وَ إِيَّاهُمْ لَا يُضِلُّوكُمْ وَلَا يَفْتِنُوكُمْ' i.e. *keep them away from you and run away from them, lest they make you go astray or put you into heresy.*

(Muqaddamah Ṣaḥīḥ Muslim, pp. 9, Ḥadīṣ 7)

And the one who relies on his Nafs (lower self), in fact relies on a big liar. إِذَا حَلَفْتُ فَكَيْفَ إِذَا وَعَدْتُ (i.e. *if the Nafs commits something by swearing then it is the biggest liar but not when he only promises [without swearing].*) In a Ṣaḥīḥ Ḥadīṣ it is narrated: When Dajjāl will appear, some (people) will go to see him for amusement, considering 'what will harm us as we are steadfast in our faith'. They will become his followers (upon approaching Dajjāl). (*Sunan Abī Dāwūd, vol. 4, pp. 157, Ḥadīṣ 4319*)

In a Ḥadīṣ the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said: One will be resurrected with the nation he keeps relations with. (*Al-Mu'jam-ul-Awsaṭ, vol. 5 pp. 19, Ḥadīṣ 6450*)

The Prophet ﷺ embraced Ḥāji Mushtāq

Dear Islamic brothers! Keep associated with the Madanī environment of Dawat-e-Islami to acquire the fear of Allah عَزَّوَجَلَّ,

love of Mustafa ﷺ, to fortify devotion for the Prophet's companions, to get blessings of a virtuous company and to become regular in Ṣalāh and fasting. Travel in the Madanī Qāfilah with the devotees of the Prophet for learning Sunnahs. In order to spend a successful life and to better your afterlife, fill the booklet of Madanī In'āmāt having done Fikr-e-Madīnah (i.e. Madanī Contemplation) regularly. Also, submit this booklet to your Nigrān within the first 10 days of every Madanī (Islamic) month.

Attend the weekly Sunnah-inspiring Ijtimā' (congregation) and watch the transmissions of the Madanī Channel of Dawat-e-Islami; you will find your spirit of devotion for the beloveds of Allah growing exponentially **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ**. With the benevolence of Allah **عَزَّوَجَلَّ** the spiritual support of these beloveds of Allah will help you. For convincing you, a Madanī parable is presented here: A few months before the death of the Na'at Khuwān Muballigh-e-Dawat-e-Islami, Al-Hāj Abū 'Ubayd Qari Mushtāq Aḥmad 'Aṭṭārī **عَلَيْهِ رَحْمَةُ اللَّهِ الْبَارِي** an Islamic brother sent me (Sag-e-Madīnah) an epistle, in which he swore as under: I found myself in front of the Golden Grilles in dream, when I peeped through the bars I saw a marvellous scene. What I saw was that the Prophet of Raḥmah, the Intercessor of the Ummah, the Owner of Jannah ﷺ was sitting there and Shaykhayn Karīmāyān (i.e. Sayyidunā Abū Bakr Ṣiddīq and Sayyidunā 'Umar Fārūq-e-A'zam **رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا**) were also present nearby. Meanwhile, Hājī Mushtāq Aḥmad 'Aṭṭārī **عَلَيْهِ رَحْمَةُ اللَّهِ الْبَارِي**

came in the court of the Beloved Prophet ﷺ. The Most Beloved Prophet ﷺ embraced Hāji Mushtāq Aḥmad ‘Aṭṭārī عَلَيْهِ رَحْمَةُ اللّٰهِ الْبَاقِي and then told him something that I do not remember, then I woke up.

Āp kay qadmaun say lag ker maut kī Yā Mustafa

Ārzū kab āye gī ber baykas-o-majbūr kī

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Islam will mourn over ‘Umar’s demise

The Beloved and Blessed Prophet ﷺ said, ‘I was informed by Jibrāil (عليه السّلام) that Islam will mourn over the demise of Umar.’ (*Hilyat-ul-Awliyā*, vol. 2, pp. 175)

Calling towards righteousness even at the time of death

When Amīr-ul-Mu`minīn Sayyidunā ‘Umar Bin Khaṭṭāb رَضِيَ اللّٰهُ تَعَالَى عَنْهُ was attacked severely, a young man entered his blessed presence to console him and said, ‘O Amīr-ul-Mu`minīn! There are glad tidings for you from Allah عَزَّ وَجَلَّ since you excelled in Islam as you were privileged with the companionship of the Holy Prophet ﷺ. As you know that when you were elected as Caliph, you performed justly and fairly and now you are going to depart from this mortal world as a martyr. Amīr-ul-Mu`minīn رَضِيَ اللّٰهُ تَعَالَى عَنْهُ said, ‘I wish my dealings may balance out;

neither do I owe someone, nor does someone owe me.' When the young man was moving to leave, his clothes were touching the ground. Amīr-ul-Mu'minīn رَضِيَ اللهُ تَعَالَى عَنْهُ said, 'Bring him back to me.' When he came back, Amīr-ul-Mu'minīn advised, 'O my son! Keep your clothes off the ground; for it will keep them clean and Allah عَزَّوَجَلَّ also likes it.'

(*Ṣaḥīḥ Bukhārī*, vol. 7, pp. 532, Ḥadīṣ 3700)

Offered Ṣalāḥ even when seriously injured

When Sayyidunā 'Umar Fārūq-e-A'zam رَضِيَ اللهُ تَعَالَى عَنْهُ was attacked brutally, it was said, 'O Amīr-ul-Mu'minīn! (It's time to offer) Ṣalāḥ.' He رَضِيَ اللهُ تَعَالَى عَنْهُ said, 'O Yes. Listen! The one who misses his Ṣalāḥ, he has no contribution in Islam.' Then Sayyidunā 'Umar Fārūq-e-A'zam رَضِيَ اللهُ تَعَالَى عَنْهُ offered Ṣalāḥ although he رَضِيَ اللهُ تَعَالَى عَنْهُ was seriously injured.

(*Kitāb-ul-Kabāir*, pp. 22)

The body remained intact in the grave

It is stated in *Ṣaḥīḥ Bukhārī*: 'Urwaḥ Bin Zubayr رَضِيَ اللهُ تَعَالَى عَنْهُ reported that when the wall of the Blessed Mausoleum [of the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ] fell down during the reign of Caliph Walīd Bin 'Abdul Malik, people attempted to rebuild the wall. Whilst digging in for the foundation, a foot became visible. The people stunned and thought that it was the blessed foot of the Most Dignified Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. When

nobody could verify it, then Sayyidunā ‘Urwaḥ Bin Zubayr رَضِيَ اللهُ تَعَالَى عَنْهُ said:

لَا وَاللَّهِ! مَا هِيَ قَدَمُ النَّبِيِّ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ، مَا هِيَ إِلَّا قَدَمُ
عُمَرَ رَضِيَ اللَّهُ تَعَالَى عَنْهُ

i.e. By Allah (عَزَّوَجَلَّ)! This is not the blessed foot of the Holy Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, rather it is that of Sayyidunā ‘Umar رَضِيَ اللَّهُ تَعَالَى عَنْهُ.

*Jabīn maylī nahīn hotī dahān maylā nahīn hotā
Ghulāmān-e-Muhammad kā kafan maylā nahīn hotā*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! Bringing the discourse to an end, I would like to get the privilege of describing the excellence of the Sunnaḥ, few Sunnaḥs and related manners. The Prophet of mankind, the Peace of our heart and mind, the Most Generous and Kind صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘Whoever loves my Sunnaḥ loves me and he who loves me shall be with me in Paradise.’

(Ibn ‘Asākir, vol. 9, pp. 343)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

12 Madanī pearls about drinking of water

1. Two blessed sayings of Mustafa ﷺ:

- a) Do not drink (water) all at once like a camel does, rather drink in two or three steps (while breathing). Recite بِسْمِ اللَّهِ before you drink and invoke الْحَمْدُ لِلَّهِ after you have finished.

(Sunan-ut-Tirmizī, vol. 3, pp. 352, Ḥadīṣ 1892)

- b) The Holy Prophet ﷺ has forbidden to breathe into the vessel or to blow into it.

(Sunan Abī Dāwūd, vol. 3, pp. 474, Ḥadīṣ 3728)

The renowned commentator of the Holy Quran, Ḥakīm-ul-Ummat Muftī Aḥmad Yār Khān عَلَيْهِ رَحْمَةُ الرَّحْمَٰن has said in his commentary of this Ḥadīṣ: To breathe into the vessel is an act of animals. Moreover, the breath, sometimes, may be poisonous therefore one should breathe moving the mouth away from the utensil (i.e. to take the mouth away from the glass while breathing). Do not cool down the hot milk by blowing, wait for some time, and drink it when it is a bit cool. (*Mirāt*, vol. 6, pp. 77) But there is no harm to blow by reciting any verse of the Quran or Ṣalāt-‘Alan-Nabī etc. with the intention of cure.

2. Recite بِسْمِ اللَّهِ before drinking.
3. Drink water in small sips as if sucked in large sips, liver impairment takes place.
4. Drink water in three breaths.
5. Drink water with the right hand and being seated.
6. If Wuḍū is done by taking water in some ewer etc. then drinking the leftover water is a cure of 70 diseases because it resembles water of Zamzam. Besides these two (the leftover water of Wuḍū and water of Zamzam), it is Makrūh to drink any other water whilst standing. *(Extracted from: Fatāwā Razawiyyah, vol. 4, pp. 575; vol. 21, pp. 669)* Drink these two waters whilst standing, facing towards the Qiblah.
7. Check before drinking that no harmful thing is present in it. *(Ithāf-us-Sādaḥ liz-Zubaydī, vol. 5, pp. 594)*
8. Recite الْحَمْدُ لِلَّهِ after drinking.
9. Hujjat-ul-Islam Sayyidunā Imām Muhammad Bin Muhammad Bin Muhammad Ghazālī عَلَيْهِ رَحْمَةُ اللَّهِ وَآلِهِ has said: One should start drinking by reciting بِسْمِ اللَّهِ, recite الْحَمْدُ لِلَّهِ at the end of the first breath, الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ after the second breath and الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ الرَّحْمَنِ الرَّحِيمِ after the third breath. *(Ihyā-ul-'Ulūm, vol. 2, pp. 8)*

10. Leftover clean water of a Muslim should not be discarded.
11. The leftover of a Muslim is a cure¹.
12. After some moments of drinking water, if you observe the empty glass, some drops of water will be found collected at the bottom trickling down from its inner sides, drink them as well.

In order to learn thousands of Sunnahs, buy the two books published by Maktaba-tul-Madīnah, 'Baḥār-e-Sharī'at', Part 16 (312 pages) and 'Sunnatayn aur Ādāb' (120 pages). One effective method for learning the Sunnah is to travel in the Sunnah-inspiring Madanī Qāfilah with the devotees of the Holy Prophet.

Lūīnay raḥmatayn Qāfilay mayn chalo
Sīkhñay Sunnatayn Qāfilay mayn chalo
Ĥaun gī ḥal mushkilaḥ Qāfilay mayn chalo
Khatm ḥaun shāmatayn Qāfilay mayn chalo

Let's travel in Qāfilaḥ to acquire the blessings
Let's travel in Qāfilaḥ to learn Sunnahs
Let's travel in Qāfilaḥ to get your problems solved
Let's travel in Qāfilaḥ, to get blessings

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

¹ Al-Fatāwā Al-Faqīhī-tul-Kubrā li Ibn Hajar Al-Ĥaytamī, vol. 4, pp. 117; Kashf-ul-Khifā, vol. 1, pp. 384